

# The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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## THE BAPTIST RECORD

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## EDITORIAL

### NOTES AND COMMENTS

Thought is an uncomfortable fellow when there is not a clear conscience.

"Patient continuance of well-doing" is often the highest and most acceptable way of accomplishing the Lord's will.

That little story, on the Woman's Page, by Birdie Lee Fitzgerald, about "Baby Mac," is a very touching one. Read it and you will feel better.

We rejoice with Bro. Louis Ball and his friends in the good meeting they have had. It was Bro. Martin Ball, of Tennessee, his brother who did most of the preaching. Why cannot some Mississippi church induce him to return to his native State?

We have seen just enough of the "blooming girl" to know that we could not tolerate her, but the "blooming girl" will always find a hospitable reception at our hands. God made the latter, but as to who made the former—well, don't ask us. You can guess if you try.

Beloved, there are as many good things in this world as there are bad, therefore don't forever criticize and object. It is true that there is a thorn for every rose, but there is a rose for every thorn as well. Then be of good courage; try to minimize the thorn and magnify the rose and all will be well.

When a man begins to plan for his injury or overthrow of another, he would do well to consider if he is himself a clear conscience. Such men usually have a doubtful one, or only such are apt to indulge in that sort of unmanly and unchristian work. Beloved, pray that you later not into such temptation.

We greatly rejoice with Bro. Geo. Whitfield in the good promise of a preacher, the good report of his first ministerial work in this paper. May he go on and increase in knowledge and usefulness and become a great power in the hands of our God to do a mighty work for his honor and glory.

The fact that there is a Baptist church in Alaska, a country far north of Canada, is proof enough that there is no place on the earth where the command of our Master baptize believers cannot be obeyed. That church was organized on the 26th of July last, has a membership of six members, with Mr. Curtis P. Coe, as pastor. May the Lord give them great prosperity and may they greatly increase.

We thank Bro. St. Clair Lawrence very heartily for his excellent report of the Tipton Association, just closed. We had hoped it would have been hindered by a four-day trouble, which is the way of carrying out plans. We are trying to rescue our soul in patience as we submit to what seems to be the will of God's providence.

Bro. A. B. MacCurdy writes us from Sioux Falls, S. D., that he has accepted a call to become pastor of the First Baptist church of that city, and has already returned on the work. We greatly regret our brother's leaving our State, but wish him the largest success and prosperity in his new field. We shall always be glad to hear from him in THE RECORD.

We greatly appreciate the article from Bro. Z. T. Lowell on the "paper question" in this issue of THE RECORD. In it he has outlined some of the best ways to make a good religious paper, i. e. help by writing, talking and praying for it. There is no good paper in the land that has not been made so that way and there is no indifference that has not been made so for the lack of those things.

## THE CONVENTION COMMITTEE OF FIVE.

As was announced in THE RECORD of the 3rd inst., the above-named committee on the "paper question," met in Jackson on the following 4th and after deliberating some hours adjourned, requesting their conclusions to be published in THE RECORD and Layman. With that request we hereby comply.

But first we will publish the resolution of the late State Convention at Starkville, under which that committee was appointed, and which very clearly defines their powers and limitations. The following is the resolution ABEA-TM, as taken from the minutes of the convention: "On motion of S. M. Ellis, the following resolution was passed:

"Resolved, That a committee of five be appointed by the President of this convention to take into consideration the newspaper needs of this body and to make the best possible arrangements to meet the demands of Mississippi Baptists. The action of this committee to be effective shall be approved by the Convention Board."

The following is the report of the deliberations of the Convention Committee of five:

### PROCEEDINGS OF THE COMMITTEE OF FIVE.

The committee of five, appointed by the convention at Starkville, to devise means for a more perfect newspaper service for Mississippi Baptists, met on the 3rd inst. in the city of Jackson, at 3 p. m., in the Mission Rooms of the Baptist church, with the following members present: R. W. Merrill, W. P. Price and Judge H. C. Conn, and organized by electing W. P. Price, secretary.

Prayer by W. P. Price. Brother H. C. Conn, of the Layman, and Hackett and Duncan, of THE RECORD, and Sproule, of Jackson, were present by invitation.

After a thorough discussion of the needs and plans for a more perfect paper service, finding it hopeless to arrive at something more definite, the committee adopted the following resolution, offered by Judge Conn:

Whereas, that in the sense of this committee, and all official relations between the Baptist Layman and the Baptist Record on the one hand and the Baptist State Convention on the other, were declared severed by the said convention; therefore

Resolved, That we APPEAL to the several owners of these two papers, and to any other person or persons who may be inclined to do so, to give us a paper that will meet the demands of our people as outlined by the report on publication adopted by said convention.

2. That the committee adjourn subject to the call of the chairman.

3. That the secretary be instructed to send copy of these proceedings to THE BAPTIST RECORD and Baptist Layman for publication.

R. W. MERRILL, H. C. CONN, W. P. PRICE, Committee.

REMARKS:—There are several things to be said with reference to this report of the committee's action to which we invite the earnest attention of all of our readers.

1. The appeal of the committee to the owners of the two papers or any other person or persons to give us a paper, etc., cannot be operative nor can anything they did, in any sense, until it has been approved by the Convention Board, in proof of which, see the last clause of the convention resolution given above. The committee seems to have acted in the matter as if they had final jurisdiction and authority, when it is, clearly evident they had not.

2. It will be seen that the committee attempted to dissolve the relation which THE BAPTIST RECORD has sustained as the organ of the convention for the last twenty years, or rather to declare that it had been done by the convention, when there seems to be no proof of it in any of the convention's published proceedings. All that is in the report on publications on the paper question, to be thus construed, is found in these words, "We commend THE RECORD and the Layman to the brotherhood without discrimination." This was understood to mean that the Layman was to be favorably recognized and not that THE RECORD was to be thrown overboard. It does not seem probable—not even possible—that the convention that originated THE RECORD as its organ, and that has used its columns for that purpose for so long, and that has by resolutions, reports and other official action recognized, encouraged and fostered it, would now so summarily, and without the slightest notice, disrupt that relation and discharge it from being its organ or medium of communication. Such a course would have the appearance of the grossest injustice to the Christian brethren who have put their money in it, solely to help it meet the needs of the denomination and who have stood by it and helped it

through all of its struggles, with debts and scant collections in the hard times, and who have patiently borne these burdens, hoping that at least they were doing good to others, though receiving no material benefit themselves. To be treated thus would scarcely be becoming to the consistency and piety of so honorable a body as the Mississippi Baptist State Convention.

3. It will be observed that only three of the committee of five were present, and it will scarcely be any injustice to them to state that they and the whole committee of five seemed to stand on the question of the resolution concerning the dissolution of the organ relation. The resolution was offered by Bro. Conn, as is stated in the proceedings, but after it had been discussed pretty freely, he changed his mind and, as we understood, declined to vote for it. The other two voted for it, and of course declared it carried. We deem it proper also in this connection to say that we are thoroughly convinced that if the other two members of the committee had been present, that the resolution declaring the organ relation dissolved would and could not have been passed, for the following reasons:

First: A letter from Bro. Noffsinger was read in the committee, urging that if such a thing was attempted, that notice should be given for forwarding it to the next convention, and even suggesting more time. It was clear from this that he did not believe that the convention had dissolved the relation and would not have approved the resolution had he been present.

Second: We have the best of reasons for believing that Bro. A. J. Miller did not so interpret the action of the convention, and would have voted had he been present at the committee meeting. It is quite clear, then, that had the committee been present, the resolution, attempting to declare THE RECORD no longer the organ, would not have been passed by them.

4. It only remains for us to say that we are in this contention for justice, truth and righteousness, and not to beat anybody out of anything that is his to punish any one who doesn't like or to be the champion of a hypothesis. Meanwhile, we are going right on perfecting "our plans, and hope in a very little while THE RECORD will appear in its new dress, and that it will be worthy of the esteem and patronage of all our many friends who have so kindly sympathized with and encouraged us in these trying times.

A valued exchange says: "There is no royal road to any study, to achievement or success anywhere; it is by the old plodding path of rugged toil that men reach the heights of attainment and the temple of fame." But our observation is that it is about as easy to fool the people along that line as any other. Much of what passes for "achievement" and "success" now-a-days is made up like soap-bubbles, and painted in water colors. But for all that, there is a little of first-class achievement and worthy success, and that, too, by the way of close study and hard work.

Li Hong Chang, the distinguished Chinese statesman, has finished his visit to and inspection of our country and taken his departure for his own home. That much of what he saw here in the way of material progress will be utilized by him for the betterment of China is scarcely to be hoped for on account of his age and mental fixedness. But the young minds who were with him got it all, and in the coming years will let it tell to the profit of that great and numerous people.

Brother, there is too much formality and not enough reality in our worship today. Too much thunder and not enough lightning. We can hear the report before we see the spark. A good sister tried to get me to believe the thunder killed her cow. "It did," she said, "for I felt the spark myself." I did not doubt the last clause, neither do I doubt the cause of my Master feeling the jar of formality. The world lies form—a distracting form. The churches need a form, and that form should be a Bible form. One popular form is to get them all in the churches—the sober thought is: how shall we bridge and curb the devil long enough to get them out.

H. W. LANTRIP.

Lee, Miss.  
Georgetown College opened with 270. We confidently expect to report more than 300 by the second week.

Yours truly,  
W. B. CRUMPTON.

## OUR FIELD GLASS.

J. G. Holland wrote in 1873: "Throughout New England, not more than one-third of the people go to church or have anything to do with its support, and that third is very often composed of farmers and merchants." His point is that mechanics as a rule in New England, do not go to church and are skeptical. However, that was thirty-three years ago. In the same connection Dr. Holland says: "Among these men [the ministry] may be found the finest minds which the age knows, the most splendid specimens of intellectual power that the world contains. The bright consummate flower of our American college system is the American ministry."

Again he says: "I have received during these ten years more intellectual nourishment and stimulus from the pulpit than from all other sources combined, yet my everyday pursuits are literary while his [the mechanic's] are not." He is arguing that the mechanic ought to attend church for intellectual help if for no higher reason, and incidentally pays a high compliment to the ministry. We notice from the paper, that Dr. J. W. Lapsley, Lonoke, Ark., has been dangerously sick for quite awhile, but is now much improved and able to resume his regular work.

Rev. A. J. Barton, late of Tennessee, is the new assistant secretary of the Southern Baptist Convention. Much is said in the Baptist papers now-a-days about attaching the "organized work of the convention, etc." Who will speak a word in favor of the churches, Christ's organized representatives, as against some of this "organized work?" Or does this "organized work" get above and beyond the local churches and receive or assume power to dictate to and "lord it over God's heritage?" Which is the biggest and highest in authority and how, the churches of Christ or conventions, boards, seminaries, etc? We merely ask for information, because the Religious Herald charges the Western Recorder with "making war on our organized work."

We have received the announcement of Mrs. Theodore Carroll Reynolds, that she will resume her instruction in Piano and Theory at her school of music, 338 Linden street, Memphis, Tenn., on and after September 14. We most highly commend Mrs. Reynolds as a superior teacher of music. Pastor Thomas Spurgeon, of the Metropolitan Tabernacle, London, will celebrate his fortieth birthday on the 20th inst. He seems to be filling his father's place well. In his address at the late opening of the Pastor's College, speaking from the text, "I see men as trees walking," he said: "God bless the women, I say; and with the Irishman I add, often when you want a thing done, and done well, the women are the boys to do it." But I have yet to be converted to the idea that they were sent to this earth to stand in a pulpit, or on a platform, to declare the gospel of Christ in a public fashion. We understand that Rev. N. W. P. Bacon has just conducted a great meeting for Pastor Barnett with Mt. Zion church, at Independence, Taz county. The whole community was stirred as rarely it has been in the past. About fifty professed conversion and Bro. Bacon baptized 38 into the fellowship of the church. Bro. Barnett being too feeble to attend. At the same time and place, Bro. W. M. Farmer baptized four into the fellowship of his Hickory Grove church. Bro. Farmer had previously baptized 8 into the fellowship of his Salem church near Senatobia. We were rejoiced to have a large congregation greet us last Sunday morning, the Rev. Mr. Hackett filled the pulpit since July 1. At the close of service the Lord's supper was celebrated. Text, "The next day John seeth Jesus and saith, behold the Lamb of God, who taketh away the sin of the world." Bro. S. A. Wilkinson preached for us to a large congregation and acquitted himself well. He has not yet finished his seminary course. On the fifth Sunday Bro. J. W. Sturdivant preached for us and the congregation were pleased with his sermon. Bro. E. D. Solomon conducted prayer-meeting rather preached for our people last Thursday night. His service was well received. We are grateful for the help rendered by these dear brethren. We notice that there are 375 inmates in the Buckner Orphan's Home, Texas.

In the last Sword and Trowel (Spurgeon's Magazine) we note the following: "The prayer-meeting at the tabernacle Monday evening, September 21, will be additionally noteworthy from the fact that Mr. [illegible] and the orphanage [illegible] and hand-bell ringers, who go to America on the following Saturday, are expected to present, and to take part in the proceedings." It will thus be seen that these members of the Stock-Orphanage will sail for our country on the 26th. Our late Orphanage receipts are as follows: A. P. Rose, Shelby \$1; I. T. [illegible] and wife, Smodes, (birth- [illegible]); Mrs. E. V. Henry, Leigh- [illegible]; Mrs. A. M. Reed, Tupelo, [illegible]; W. E. Pegues, Tupelo, \$1; \$288.86. May blessings be on these gifts and the givers. For two years and eight months we have received 200 [illegible] aggregating \$783.86. [illegible] 400 individuals. During [illegible] 1895 we received \$17, [illegible] during eight months of 1896 we have received \$483; more in [illegible] months than in two previous [illegible]. The largest single gift has been \$75.00 from a consecrated [illegible] woman. We have to [illegible] a payment on the land Jan- [illegible] and trust in the Lord and His stewards to be able to [illegible]. As orphans are generally [illegible] on Thanksgiving day, we [illegible] this work will have gener- [illegible] remembrance on that day in the coming November. We are [illegible] in the Lord and His [illegible].

A LITTLE DELAY.  
We have been unfortunately de- [illegible] by unforeseen circumstances in [illegible] our new printing ma- [illegible]. Just when we had every- [illegible] thing ready to make our order, we [illegible] found that the house we were deal- [illegible] ing with could not fill our bill. [illegible] We had to open correspond- [illegible] ence with another which caused [illegible] considerable delay. And after the [illegible] order was finally placed, a mis- [illegible] take in the order, or rather a mis- [illegible] take in the interpretation of it, [illegible] involved another delay, all of [illegible] which has put us out not a little [illegible] and back some weeks in our plans [illegible] of work. We think, however, that [illegible] everything is right now, and that [illegible] we will, without further hinder- [illegible] ance, appear in new and appropri- [illegible] ate form on the first of October. [illegible] Meanwhile, we hope some one will [illegible] read THE RECORD at every [illegible].

Bro. [illegible] appointed is not pre- [illegible] sent to go, talk and work and col- [illegible] lect for the paper, and we will gladly [illegible] accept sufficient commissions to [illegible] pay for the work and trouble. [illegible] We shall visit as many associations [illegible] as possible, as will also Broth- [illegible] ers Venable, Rowe, Farish and [illegible] Long, and we will greatly ap- [illegible] preciate all that our brethren [illegible] do for us. Brethren, please help [illegible] us now all you can, and let us re- [illegible] sult to that the paper reaches our [illegible] people and helps on our cause.

We are sorry to learn of the con- [illegible] tinued affliction of our Junior, the [illegible] Field Glass man. He is again laid [illegible] up and in the hands of the surgeon. [illegible] We trust our people will remem- [illegible] ber to pray that he may have all [illegible] needed sustaining grace, and for [illegible] his speedy recovery.

The Layman seems to think it is [illegible] enough for it to say that we failed [illegible] to make any profit to sustain the [illegible] charges we brought against the [illegible] people in a late RECORD, and gives [illegible] a certificate from Bro. Lomax, the [illegible] president of the convention. We [illegible] shall consider that it is enough for [illegible] us just now to say, that if he knew [illegible] how many brethren have written [illegible] us expressing surprise at his de- [illegible] nial of them, he probably would [illegible] have thought that the matter de- [illegible] manded something more at his [illegible] hands. At any rate, never until he [illegible] publishes our proofs in the Lay- [illegible] man will his readers have an op- [illegible] portunity to judge for themselves [illegible] whether we sustained them or not. [illegible] Bro. [illegible]'s certificate is as in- [illegible] appropriate as any bearing on the [illegible] matter is gratuitous. Our [illegible] [illegible] or proofs in no way [illegible] involved the president in the [illegible] Layman's plans to supplant [illegible] THE RECORD, either before or at [illegible] the convention. Our confidence in [illegible] the integrity of that "old Roman" [illegible] is such as to put him beyond the [illegible] possibility of intrigue and our re- [illegible] sult for his good sense would clear [illegible] him of the suspicion of being easi- [illegible] ly made a dupe or a tool. We [illegible] allegly reaffirm all we said in our [illegible] statements and challenge the Lay- [illegible] man to reproduce in his columns.

## HOW TO GET GOOD TEACHERS

We of [illegible] M. Dewberry, manager [illegible] ham The School Agency, Bir- [illegible] mingham, Ala., stating fully the kind [illegible] will cheer desired and what you [illegible] must pay. Mr. Dewberry will [illegible] of clergy recommend to you, free [illegible] of charge, the kind of teacher ask- [illegible] ing, and you may rely upon his [illegible] commendations. He will re- [illegible] cord and only competent teachers [illegible] of class teachers should write [illegible].

## MISTAKES.

There is nothing more annoy- [illegible] ing, because misleading, than mis- [illegible] takes, yet there is nothing more [illegible] common. The most careful and [illegible] painstaking people make mistakes [illegible] occasionally, if not often.

The mistakes in our published [illegible] list of time and place of associa- [illegible] tional meetings, is a case in point. [illegible] It has always been so since we [illegible] have been with THE RECORD and [illegible] we suppose will not cease to be so [illegible] unless some of us attain to perfec- [illegible] tion in this life.

The list we are running in THE [illegible] RECORD was sent us by the secre- [illegible] tary of the convention and we have [illegible] no doubt was made out by him [illegible] from the associational minutes [illegible] and that it conforms closely to the [illegible] reports in the minutes, for we all [illegible] know him to be a careful and accu- [illegible] rate man.

Possibly an error or two may have [illegible] crept in in transferring it to our [illegible] columns, as we know the possibi- [illegible] lity of making mistakes, yet we [illegible] doubt not our list is about the best [illegible] that could have been made out [illegible] from the minutes of the associa- [illegible] tions, the only data in reach of the [illegible] secretary or publisher.

Now, without any further ex- [illegible] planation or apology, we wish after [illegible] expressing our regrets on account [illegible] of any mistakes in that list to beg [illegible] our brethren that they scan it [illegible] carefully and do not fail to write [illegible] us correcting them and we will [illegible] rectify the matter.

## STATE UNITY.

There have been several at- [illegible] tempts at unification in our de- [illegible] nomination work in the State [illegible] during the last thirty years. In [illegible] 1865 the General Association sus- [illegible] pended for that purpose; but find- [illegible] ing that the convention was not [illegible] actively engaged in missions, it [illegible] resumed operations in southeast [illegible] Mississippi. Elder A. Gressett [illegible] about the same time began the [illegible] publication of the Southern Bap- [illegible] tist, at Meridian.

At a subsequent meeting of the [illegible] convention, Elder Columbus [illegible] Smith, pastor of the First Baptist [illegible] church in Meridian, succeeded in [illegible] having a missionary board appoint- [illegible] ed, and raised \$200.00 in his church [illegible] to start the work. Strange to say [illegible].

Bro. [illegible] and the [illegible] for the purpose that year. Mean- [illegible] while, the General Association be- [illegible] gan the only Sunday School work [illegible] being done by the denomination [illegible] in the State.

The convention had accepted a [illegible] space in the "Tennessee Baptist" [illegible] as its organ; recognizing Elder M. [illegible] P. Lowry as editor—a man of dis- [illegible] tinguished ability, excellent spir- [illegible] it and deep piety. But there was a [illegible] clamor, for a State paper. Negotia- [illegible] tions were entered into with the [illegible] "Southern Baptist," but failed, [illegible] because of the evident design to [illegible] move the paper. Hence the deter- [illegible] mination to establish another [illegible] lay convention authority arrang- [illegible] ing therefore, Elder M. T. Martin, [illegible] started THE BAPTIST RECORD at [illegible] Clinton.

With tacit consent, THE RECORD [illegible] was moved to Jackson; Elder J. B. [illegible] Gambrell having become editor [illegible] and proprietor. Later, a consolida- [illegible] tion was effected with the "South- [illegible] ern Baptist," and the Southern [illegible] Baptist Record made its appear- [illegible] ance at Meridian in accordance [illegible] with the contract. Over a thou- [illegible] sand dollars of stock was taken at [illegible] par and paid for in cash by the [illegible] Baptist brethren.

Serious family afflictions render- [illegible] ed it impossible for Elder Gam- [illegible] brell to attend to the paper. It [illegible] proved to be in debt; so more [illegible] money had to be raised and the [illegible] editorial labor done by the scrib- [illegible] les of the Meridian brethren. [illegible] They have never received any com- [illegible] pensation not even a cent interest [illegible] on their investment—yet they [illegible] saved the paper to the denomina- [illegible] tion. Is it for this act of kindness [illegible] that they should be ostracized?

When Dr. Hackett took charge [illegible] he put in more money, and devot- [illegible] ed his time to the management of [illegible] the paper, on a small salary. [illegible] He has worked out the debt, while [illegible] giving subscribers a very readable [illegible] paper, under very difficult circum- [illegible] stances which were fully explained [illegible] just before the late session of the [illegible] convention. It seems that advan- [illegible] tage has been taken of these mis- [illegible] fortunes and somebody is at- [illegible] tempting to do something [illegible] strangely urged as legitimate and [illegible] fair. We shall see who, how and [illegible] when.

Since the foregoing was written, [illegible] we learn that the action of the [illegible] convention at Starkville is con- [illegible] sidered by the committee of [illegible] five to mean a severance of its [illegible] relation to THE RECORD; yet when [illegible] a proposition was made direct to [illegible] do, it did not even secure a sec- [illegible] ond. It is clear, therefore, that [illegible].

## ORDINATION.

Last week we presented our views [illegible] in brief, on the subject of ordina- [illegible] tion. We did not give the reasons [illegible] for so holding. We did not pro- [illegible] pose to do so now. But we wish [illegible] to say what briefly forbade our [illegible] saying in the former article; [illegible] Namely, that there is no very well [illegible] settled belief or practice among [illegible] the Baptists on the subject. This [illegible] will appear from a cursory [illegible] reading of the works of Baptist [illegible] writers.

Dr. Weston seems to agree in [illegible] the main with the views expres- [illegible] sed last week. "The church of which [illegible] the candidate is a member," he [illegible] answers to the question, "who or- [illegible] daizes?" Then he proceeds, "but in [illegible] as much as this church has frat- [illegible] ernal relations with other churches [illegible] of the same faith and order, so [illegible] that its acts are respected, and [illegible] inasmuch as the church wishes [illegible] the recognition and sanction of its [illegible] minister by other churches, it is at [illegible] once the dictate of justice and [illegible] courtesy that neighboring church- [illegible] es be requested to examine the [illegible] candidate, and advise the church [illegible] as to his fitness to represent the [illegible] sisterhood of churches. If any [illegible] church undertakes to decide with- [illegible] out consultation on the fitness of [illegible] the candidate for office, manifestly [illegible] it can and ought to decide for itself [illegible] solely. It would be very dishon- [illegible] est to send forth such a man as [illegible] a minister, endorsed and recognized [illegible] by the denomination." (Johnston's [illegible] Theology, p. 367.)

In the above, Dr. Weston is in [illegible].

Dr. Strong's position is very [illegible] much the same. "Ordination is [illegible] the act of the church, not the act [illegible] of a privileged class in the church, [illegible] as the eldership has sometimes [illegible] wrongly been regarded, nor yet [illegible] the act of other churches, assembled [illegible] by their representatives in coun- [illegible] cil. No ecclesiastical authority [illegible] higher than that of the local [illegible] church is recognized in the New [illegible] Testament. This authority, how- [illegible] ever, has its limits; and since the [illegible] church has no authority outside of [illegible] its own body, the candidate should [illegible] be a member of the ordaining [illegible] church. Since each church is [illegible] bound to recognize the presence [illegible] of the spirit in other rightly con- [illegible] stituted churches, and its own de- [illegible] cisions, in like manner, are to be [illegible] recognized by others, it is desir- [illegible] able in ordination, as in all im- [illegible] portant matters affecting other [illegible] churches, that advice be taken be- [illegible] fore the candidate is inducted into [illegible] office. It is always to be remem- [illegible] bered, however, that the power to [illegible] ordain rests with the church, and [illegible] that the church may proceed with- [illegible] out a council, or even against the [illegible] decision of the council; but such [illegible] ordination of course, would give [illegible] authority only within the bounds [illegible] of the individual church. . . . The [illegible] council of ordination is not to be [illegible] composed simply of ministers, who [illegible] have been themselves ordained. [illegible] The theory that only ministers [illegible] can ordain, has in it the seeds of [illegible] a hierarchy. To make the ministry [illegible] a close corporation is to recognize [illegible] the principle of apostolic suc- [illegible] cession, to deny the validity of all [illegible] our past ordinations, and to sell to [illegible] an ecclesiastical cost the church of [illegible] God." (Theology, pp. 513-514.) Dr. [illegible] Strong does concede the right of [illegible] the ordaining church to designate [illegible] the pastors as those whom invited [illegible] sister churches shall send to sit [illegible] in the ordaining council. We be- [illegible] lieve such to be unnecessary and [illegible] unwise. Dr. Hiseox differs some- [illegible] what from the position as to who [illegible] shall compose the council. "The [illegible] church which calls for the ordina- [illegible] tion, and of which the candidate [illegible] should be a member—invites a [illegible] council by sending letters to such [illegible] other churches (and individuals) [illegible] as she may desire to have present, [illegible] requesting them to send their [illegible] pastor and other brethren (usu- [illegible] ally two) to consider and advise [illegible] her as to the propriety of setting [illegible] apart the candidate to the work [illegible] of the gospel ministry. In some [illegible] parts, particularly at the South, a [illegible] Presbytery is called instead of a [illegible] council; that is, a number of min- [illegible].

## LETTERS PERSONALLY INVITED WITH-OUT THE PRESENCE OF LAYMEN.

So far as the validity of the action is [illegible] concerned, there is no choice in the [illegible] methods." (New Directory, p. 303.) [illegible] Thus we see Dr. Hiseox does not [illegible] agree with Dr. Strong and Weston. [illegible] But we are not surprised at the [illegible] indifference of Dr. Hiseox as to the [illegible] method of ordination, as indicated [illegible] in his last remark above, since he [illegible] does not believe there is any New [illegible] Testament warrant for ordination [illegible] anyhow. He says: "And how- [illegible] ever appropriate such forms of in- [illegible] ducture may be, they find no war- [illegible] rant for them in the scriptures. [illegible] . . . But no instance can be [illegible] found in the New Testament, [illegible] where any man was set apart to [illegible] the work of the gospel ministry, at [illegible] his first entrance upon it, by any [illegible] ceremony whatever." (pp. 302-303.) [illegible] But we may give the opinion of [illegible] one other eminent Baptist pro- [illegible] fessor to show the lack of agree- [illegible] ment among our people on this [illegible] question of ordination.

Dr. Harvey says, "The ministry [illegible] alone confer ordination. Evident- [illegible] ly, the ultimate responsibility of [illegible] admitting to the ministerial office [illegible] is here devolved on the ministry [illegible] itself. They only therefore may [illegible] act in setting apart to the sacred [illegible] work. This is plainly the scrip- [illegible] tural order, and only extreme [illegible] necessity will justify a departure [illegible] from it. . . . And as ordina- [illegible] tion is conferred only by the pre- [illegible] bytery, or ordained ministers, the [illegible] council should not proceed to or- [illegible] dain without the concurrence of a [illegible] majority of the ministers com- [illegible] posing it; otherwise it is not the [illegible] act of the presbytery and the ordi- [illegible] nation is not scriptural." (The [illegible] Church, pp. 84-85.) In the above [illegible] quotation, it appears that Dr. [illegible] Harvey is as far away from Dr. [illegible] Weston and Strong, as he can be. [illegible] He is no less remote from Dr. [illegible] Hiseox also. We can scarcely see [illegible] how these holding views, radically [illegible] different, can maintain their re- [illegible] gard for each other's orthodoxy. [illegible] But as we are simply showing [illegible] that there are very serious differ- [illegible] ences of opinion as to the ordina- [illegible] tion of a ministry among our de- [illegible] nomination leaders, we leave the [illegible] quotations to speak for themselves. [illegible] We will close this article with a [illegible] quotation from Dr. Francis Way- [illegible] land. He says, "A single church

## GO IF YOU CAN.

A most cordial invitation is [illegible] hereby extended to THE RECORD [illegible] editors and their families and [illegible] friends—and any and all the broth- [illegible] ers and friends throughout our [illegible] great State—who would like to [illegible] see us, and the work—under ex- [illegible] tremely untoward conditions—God [illegible] is permitting us to do for Christ [illegible] and men on this great and growing [illegible] coast field, to attend our forthcom- [illegible] ing association in Biloxi, October [illegible] 1-3. I am informed that the Bi- [illegible] loxi brethren are making ample [illegible] preparation for all who will come.

Fraternally,

J. J. W. MARTIN, Moderator.  
Henderson, Miss., Sept. 10.

BRO. HACKETT:—Please publish [illegible] that the Kosciusko Association [illegible] will meet with County Line Bap- [illegible] tist church on Friday before the [illegible] third Sunday in October, the 16th, [illegible] instead



## THE BAPTIST RECORD

## THAT PAPER QUESTION.

Why should I not write on that question? If any one has good thoughts on a given thought, or thinks he has, why not let the world have the benefit of them? I have thought on the "paper question." How could I keep from it? The Record is nearly half as old as I am, and has come to my house every week that it has gone anywhere from the day of its birth. In the twenty years of its existence it has told me many things I did not know before, and in that time I have heard many things about it. It has come to my house some times right well dressed, and some times with its farm clothes on. I have at times enjoyed it and smiled on it, and at other times have looked cross and said ugly words. But why should I ever look cross and say ugly words? The answer may come, that the paper did not meet my expectations. But why did it not meet my expectations? That is the question. Was not I to be censured while I was censuring? I expect I was. It is a fact that I was. What was I doing to make it a better paper? I believe I will cease asking myself questions for I am getting in a close place. But any one else has my permission to ask himself these questions, and more too if he wishes. It would be very right and appropriate for some to do so. Then let us walk together a short way. Let me tell you what I think of the "paper question." It takes many things in general to make a good religious newspaper. But it takes two things in particular: viz: good, well matured and well written articles, and a good paying subscription. I do not think you and I have a just cause for complaining of our religious paper until we have done our best to aid in meeting these demands. Do you?

In 1880 the Baptist State Convention met in Okolona. That year John Allen and General Tucker were running for Congress. The nominating convention was in Okolona. It was "Hurrah for John Allen," and "Hurrah for General Tucker." I tried to make a speech for The Record, with Julius Berry on one side of me and Dock Burress on the other, each tugging at the skirts of my coat, whispering the above slogans, when I made a point in that speech I argued that there must be a close co-operation between the editor of a religious newspaper and the people. (Dock Burress pulled "Hurrah for Tucker") and that the best writers of our Convention ought to write for The Record. (Julius Berry pulled "Hurrah for Allen") and that we must pay our subscriptions regularly that our paper may have the necessary pecuniary support. (They both pulled "Hurrah for Tucker.") The editor of The Record had the good grace to speak kindly of that speech in his next paper, which showed that he was a Christian of large charity.

I have made some effort to meet the requirements of my paper upon me. Have you? But what I have done has been done by spasms, and after long intervals between the spasms. Has it been that way with you? I have some times entered into the reproaching of The Record, and when I got alone, I said to myself, "Zack Leavell, you ought to be ashamed of yourself. When did you write anything for The Record? and you now owe the paper more than a year's subscription." Hasn't it been that way with you? It is very easy to get to complaining and grumbling when we are not doing anything else. We must have something to do, and grumbling is so easy, and the most of us rather like it. Don't you? If you think best I will not say any more on the "paper question" until I do more. Will you join me in that?

Z. T. LEAVELL.

FROM CAMDEN, MISS.

DEAR BRO. HACKETT—Our town, Camden, has passed through some very pleasant, as well as exciting scenes during the last two months. First came the Jackson District Conference of the M. E. Church South. With it came all the big preachers as well as the little ones, and with them came their bishop, the eloquent and goodly C. B. Galloway, of whom they are very proud, and justly so too. There are few, if any, of the different churches who have his equal, who has attained such distinction at so early an age. I, though of a different faith, am proud of him as one of Madison's most distinguished sons. Keared in this county myself, it gives me great pleasure to honor him.

P. E. Norworthy presided with great dignity and dispatch the business, aided by Rev. R. A. Breland, (the little giant), the indomitable worker, who is always on the lookout to do all he can for the Master's cause, and right nobly he does do it too. The Camden church and community has been greatly blessed from his earliest coming to the present time. All of the ministers of the conference as well as all other ministers out of Camden of other

denominations, worked for Prohibition, and praised be His name, whiskey was voted out by a small majority. We are "happy on the way," but as was said by Mr. Madison, of the County Temperance Association, it caused great disturbance in families, neighborhoods and business circles, as well as churches; and they succeeded admirably in doing just what they said they would do, destroy the peace and sacred ties of families even. But since the smoke and dust of battle has had time to subside, and whiskey has decided the question that prohibitionists shall not drink any more whiskey, it will be a good thing, if carried out.

Then came the protracted meeting, which continued one week. The preaching was done by Rev. Breland, brother of the pastor; an able and eloquent divine. He not only warned sinners to flee the wrath to come, but he encouraged the believer to strive to attain to a higher state of sanctification by a more holy life. Mr. Breland, Martin, declares that a considerable number of the church members are unconverted persons, but does not parade the vast number converted by himself. It may be so, but it is a more difficult job to convert a big lot of self-converted, self-righteous church members, than to present the unsearchable riches of Christ to a world of sinners whose hearts have not become soiled and calloused by constant hardening, by a process of rebellion like the rebellious angels that rebelled against the laws of God and were cast out of heaven. The process of dealing with unconverted church members is one of the problems that few preachers have the moral courage to undertake, and this writer does not blame them from a worldly standpoint. It involves them in more trouble than most pastors care to encounter. We are all the better for having passed through the meetings enumerated. They have had their elevating influences upon us, and we feel encouraged to go forward in the discharge of other duties that are required at our hands.

As to Baptist interests here, pastored by Rev. A. C. Ball, a new man in this section, commenced his charge here the second Sabbath in August. They have not completed their house yet. It was to have been dedicated in August. They have not completed its furnishing yet. When that is done, they will hold a series of meetings. There are but few of them, and they have been using the Presbyterian house of worship. No church can prosper unless they assert their distinctive principles; or the people must be indoctrinated in the Baptist faith before the church can prosper. The Baptists and their tenets are the people spoken of by Paul—a peculiar people, zealous of good works, which embraces the world in all of its vast fields of missions to be occupied, as well as that is occupied. May the time soon come when all the world will be occupied for Christ. OBSERVE.

## TIPPAH ASSOCIATION.

The thirty-fourth session of this body convened at Blue Mountain church on the 3rd inst. Eld. J. C. Swain preached the introductory sermon. Officers were elected as follows: Eld. W. E. Berry, moderator; J. W. Ciumo, clerk; and H. H. Ray, treasurer.

The following ministers, from abroad, were in attendance, viz: A. V. Howe, Secretary of the State Board; J. D. Anderson, of Memphis, (Tenn.) Association; C. Lovejoy, of Blount; R. B. Hughey, of Ackerman; H. M. Long, of Boguville. All of these, except Bro. Hughey, preached once during the session. Bro. Hughey gave us his lecture, "Nine Gallons of Facts in a Leaky Pan," which was highly appreciated by the immense audience. The preaching was all good. Bro. Long's sermon on Sunday was the strongest presentation of the doctrine, usually termed, "Perseverance of the Saints," I ever heard.

The usual reports were ably prepared, read and discussed. Pending the report on publications, Bro. Long, in the interest of The Record, gave a succinct history of the paper, showing its organic relation to the State Board, and insisting on the brethren to give it its deserved support. Dr. Hart, of the Lyman, left before the report was read but Bro. Lovejoy spoke for that paper. All passed off pleasantly, without any snow of ill feeling. Let us hope and pray that this newspaper matter may be settled soon, peacefully, pleasantly and justly, to all the parties concerned. Let the late quarrels and distractions, among our Texas brethren, occasioned by newspaper rivalry, teach us a lesson of prudence. Brethren, go slow, and look to the Lord to lead.

On Sunday, beside the sermons of Bro. Long in the morning and Bro. J. S. Berry at night, we had Sunday School talks from Brethren Frank Souter, of Pontotoc—a most elegant and impressive lecture to the children—and another from Elders Hughey and J. S. Berry each.

The Executive Board of the association—now entirely new—were elected as follows: Elders W. E. Berry and St. Clair Lawrence, of Blue

Mountain, with Brethren A. L. Collins, A. A. Graham, L. F. Carolee, J. W. Crump and S. J. Owens.

The treasurer's report made a liberal showing for our churches during the past year, in mission donations and ministerial support; if you are charitable enough to allow that half of what should have been done is liberal. By the Lord's help we hope to do as much again next year. Bro. W. G. Thompson has served us as associational missionary three months this year. The association adjourned to meet with Pleasant Hill church, four miles southeast of Ashland, Benton county, on Thursday before the first Sunday in September, 1897.

ST. CLAIR LAWRENCE.

Blue Mountain, Miss.

## PROTRACTED MEETINGS.

Brother Henry Pittman, of blessed memory, used to take occasion to thank the Lord for protracted meetings, saying, that he did not know what Baptists would do if it were not for the summer months; that the winter was severe and trying on Baptist piety.

The Lord has visited and wonderfully blessed many of our churches during this summer. Multitudes have been saved and added. Now, the question comes, "How shall churches and pastors cause to be efficient, those now recruits?"

I have observed that the first year of one's Christian life is generally prophetic of what he will be in after years. To form correct habits at the beginning of one's Christian career is of the first importance. We all form habits of some kind, and to form the best habits will surely develop one in the making for himself the best character of which his gifts are capable. What a blessing to the churches and to the world it would be if all of our new church members would begin immediately to read some portion of God's Word daily and then to have some time and place of each day devoted to secret worship, and those who have families to hold family worship.

These habits would help to tide over the seasons of gloom and spiritual depression that come into all of our lives. They would fortify against the doubts that are forced into the mind by the enemy of all good and be a strong support in seasons of deep affliction.

These thoughts come into my mind now upon the close of a series of interesting meetings which I have held with churches in our own State and in Texas. Truly the Lord has been good to the churches among whom I have been preaching. Fifty-eight persons have been added to the churches where I have preached during the summer. I take no credit to myself for the results; the Lord was with us and the brethren nobly co-operated. We have sought in all of these meetings the leadership and help of the Holy Spirit—that other paraclete which the Lord Jesus promised to send and who would "abide" with us all the days.

In our meetings in Leake county, Brother T. J. Moore, of Carthage, who is a missionary pastor of our Convention Board, had well prepared his churches for the protracted meetings. He is working wisely and well, but needs a more ample support that he may be yet more efficient in his Master's cause. R. A. COHRAN.

Forest, Miss., Sept. 9.

## FROM ALLEN, MISS.

DEAR RECORD:—Will you kindly allow us a little space? Some time ago we appointed a time to hold a meeting of days at our church—New Providence. Bro. Hall, our pastor, secured the help of Bro. G. B. Butler, of Durant, to assist us in the meeting. Every since the appointment of the meeting our dear pastor has been confined to his bed with sickness; so we have been made very sorry. But sorrow is represented by the Psalmist as only a lodger for a night, to be succeeded by joy at the sun rising. This is a truthful picture of most frequent experience; it is full of comfort to God's people, and it points all to the glorious dawn of heaven's eternal day, when the night-watch of life is over. Sorrow is often the precursor of joy. Sometimes it is so useful, that unless we endure the one, we cannot have the other. Some of us have known what it is to have severe sickness lodge in our bodily tent, when every nerve became a tormentor, and every muscle a highway for pain to course over. But the longest night has its dawn. At length returning health began to steal over us like the earliest gleams of morning light through the window shutters. Never did food taste so delicious as the first meal of which we partook at our own table. Allow me to say to you, dear RECORD, that while in sorrow, never did the sunbeams fall so sweet and golden as on last Sabbath morning, when we assembled at New Providence and found Bro. G. B. Butler, of Durant, pouring the heavenly manna into our hungry ears. We sang the thirteenth Psalm, with melody in the heart, and no voice more gratefully than this one. Weeping may endure for a night,

but joy cometh in the morning. While in sorrow, we were with glad and thankful hearts. Bro. B. came to us with the fall of the love of God. He was Christ, and left Christ, and he elevated the standard; he was in our dear church; he was Christ to sinners and added to our little band. Truly, Butler a great power in the work for our Lord and Master. I reached twice a day for five days, closing Thursday night. The church has been open 67 years, and it is said by the oldest and best people here that there never was a man of more gospel power here than was Bro. G. B. Butler. We only had him for a few days, but our hearts are praying to go out and after him, to the good Lord ever bless him and his in this world, and richly reward him in the world to come. As before stated, there is a sad connection with our joy in this world, there was a sadness here that sadness was when we had to say to our dear friend and brother Butler the one word, goodbye. Will the Layman copy this?

You M.

## ANOTHER DANCE.

The longer one lives, the more fully is he convinced, that the maxim, which says that some people's brains are in their heels, does not miss the truth the width of a continent. The head is regarded the place for one's brains, and when located here and exercised properly, wise behavior and obedience to the laws and habits of nature that belong to every man, are maintained.

It is mind that moves the machinery of the world—that has brought the world to the light of civilization it now enjoys—mind whose seat is in the head and not in the heel. Yet, these heel-brainers influence the world, or communities in it. Would you believe it? There is a so-called church—followers of Wesley—not a hundred miles away, that does not deal with heel-brainers in its membership, although they spend nights on the ball-room floor—of losing the congregation. All the other denominations in the place—except the Baptist—pander to the world's ways and allow the dance freely, and this so-called church, rather than lose its people, says, Go and dance. Oh, consistency! Charming are the ways, but thy footprints are found wanting here. Methodism! I whispered that thou dost banish from thy fold frequenters to the ball. This case is clear. It is the keeping of numbers, although it requires a polite bow to the world.

This is not strange. The world is simply imitating the world-mother, who for centuries has said, "the end justifies the means." But we see the influence of the heel-brainer upon this so-called church of Christ, and persons of mind may judge of the merit of his actions. Sometimes these heel-brainers trouble Baptist churches. One such church is now in mind. It is a woman who is the member. She owns property and could be useful to the cause—she does not give a cent—her children and grandchildren invite their "friends" and dance in her home. She is regarded by everybody as the mistress of her house, and she has been labored with in regard to allowing this practice in her home, but she still persists.

What is the course for that church to pursue, Bro. Editor? Could not Dr. Venable, or some other good brother write an article for The Record on "Dancing in the Home?" Possibly some folks' eyes would be opened a little wider.

Truly,

J. E. PHILLIPS.

Port Gibson, Aug. 11, '96.

## SERPENT-WISE AND DOVE-SIMPLE.

Jesus called to him his twelve disciples, gave them such authority as was needful for the journey, and sent them forth to preach the gospel of his kingdom to the poor, to heal the sick, to cast out devils, to cleanse lepers, and to raise the dead. They were not to make the preaching of the Gospel, nor the power of healing, means of worldly gain. They had received their commission to preach, and their power to work miracles, freely; so they must exercise it freely for the good of others. They were to make no separation of temporal supplies, but, just as they were. God was to be their trust, and those to whom they bore the message of life and the blessing of healing, were to supply all their temporal needs, not as an act of charity, but of gratitude.

With such a blessing to herald, and with such power to confirm their authority, surely their word of labor will yield its fruit abundantly. Sifted with such ministrations of love and power, the most hardened will receive the messengers of light. Not that they were asleep in the midst of wolves; therefore they were to be as wise as serpents, and harmless as doves.

The exhortation of Jesus to the twelve, to be serpent-wise and

dove-simple, applies to all of his servants—especially preachers—to the end of time. The wolves are not all dead, and sheep are as helpless now as then. The imagery here is both beautiful and impressive to the great Teacher. It is that of a good shepherd with a flock of precious, valuable sheep, sent forth into the midst of howling wolves. Such being their journey, and the dangers to which they will be exposed, they must combine in their actions towards men the prudence of the serpent and the guilelessness of the dove. So must all preachers of the gospel of Christ.

I. Preachers are to be serpent-wise. We are not to suppose that Jesus means for His servants to exercise the malignant cunning of the serpent, but the prudence and wisdom for which he is noted in avoiding needless danger. The preacher who learns to discriminate between the malignity of the serpent and the prudence of the serpent has learned a lesson that will tell for good and power all through life. Too many of us know far more about striking at dangers than we do about prudently avoiding them. "A good man is better than a bad stand," says the old adage. Some preachers—and the writer has not lived blameless—feel called upon to go out of the way to strike at sin. Such preachers may be properly styled snake hunters. No matter for that, we will always find sin enough in our paths without going about to find it. Sin in the path is the snake to be encountered, and such encounters will always call for all the prudence and caution that wise men can summon. Sin has its deadly dangers. Therefore to carry on a deadly warfare against sin, and at the same time be wise enough to avoid all of its hurtful effects, is the wisdom with which Jesus would have all of His servants imbued.

II. Dove simple. Simple is a better word than "harmless," and conveys the idea of being unmixtured, pure from all taint of evil. The dove is the emblem of innocence. Hence the servants of the cross are to be actuated by the purest of motives, while their actions are to be guileless. The taint of impure motive woven into deeds of worldly guile will destroy the influence of the preacher and render him powerless to do good all through life. Sin may be fought and ought to be fought with the purest motive, and where such is the case the best methods and implements of warfare will intrude themselves into the conflict. The hatred of sin does not necessarily involve hatred for the sinner. Jesus was the friend of sinners, but sin withered under His words. How often we see the sinner and leave his sin untouched! Why? Because we mix too much guile with our lives. Why? Because we do not preach the gospel with power and demonstration of the Holy Spirit; because a lost race does not lie upon our hearts, and the message of Christ is not proclaimed as "the burden of the Lord." On this we are to be blamed. Who is wise? Who is simple? Let him put his hand afresh to the old gospel plow, and with eye and heart firmly fixed upon the cross, the world's only hope, let him run life's furrow straight to the end. H. W. SIBLEY.

And this is not strange. The world is simply imitating the world-mother, who for centuries has said, "the end justifies the means." But we see the influence of the heel-brainer upon this so-called church of Christ, and persons of mind may judge of the merit of his actions. Sometimes these heel-brainers trouble Baptist churches. One such church is now in mind. It is a woman who is the member. She owns property and could be useful to the cause—she does not give a cent—her children and grandchildren invite their "friends" and dance in her home. She is regarded by everybody as the mistress of her house, and she has been labored with in regard to allowing this practice in her home, but she still persists.

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Truly,

J. E. PHILLIPS.

Port Gibson, Aug. 11, '96.

## SIGNIFICANT ACKNOWLEDGEMENT.

M. Pierre Loti, a Frenchman who is an avowed sceptic, recently made the following significant acknowledgment: "Christ! O yes, whatever men may do or say, he, indeed, remains inexplicable and unique. As soon as his cross appears, as soon as his name is heard, our feelings are softened and changed; bitterness melts, and we catch glimpses of purifying self-renunciations. Before even the image of the cross, hard and haughty hearts give way, are humbled and yield to pity. Christ is the source of incomparable aspirations, and the magician of eternal raptures. He is the Lord of unhopful consolations, and the Prince of infinite pardons." This is an eloquent tribute to the matchless character of Christ, and it shows that notwithstanding the scepticism of the man, he feels obliged to acknowledge that Christ towers supremely above all the men who ever walked the earth. It also shows that it is extremely difficult for any intelligent man who has given careful attention to the history of the sayings and doings of Christ, however sceptical he may previously have been, to remain as unbelieving as he was. There is a sentiment instilled deep in the moral constitution of every man, which, given the opportunity, will utter its voice in favor of the majesty and heavenly eminence of the Christ of God. He cannot be put out of this world, nor be entirely dismissed from men's minds. C. H. WETHERS.

## UNCLESAM'S WORKSHOPS.

Every Congress is asked to appropriate money to construct government buildings for use as post offices, customs and revenue offices, and federal court houses. More than three hundred such buildings have already been constructed, and are now in use.

The duty of planning, erecting

and maintaining these buildings, devolves upon a special officer, known as the Architect of the Treasury Department. He has a force of about one hundred and fifty assistants, but they are so crowded with work that plans for at least twenty buildings provided for by Congress several years since, have not yet been made. The 51st Congress appropriated money for seventy new buildings, scattered all over the country, without increasing the office force of the Architect.

When a building is wanted for any purpose, the Architect tells an assistant to make a sketch of a Gothic, Grecian, or other style of structure which in a general way would meet the requirements of the case, and the cost of which would be within a certain limit. After this sketch is submitted and approved, the floor plans are made with the space divided as the nature of the business to be carried on demands. After this is completed, the plans are submitted to expert computers and builders, who carefully estimate the cost of the building if made of marble, granite, sandstone, or brick. If the cost would exceed the appropriation, they have to try again, or ask Congress to vote more money.

After the plans are finally approved they are photographed, and detailed specifications are printed, and then public notice is given that bids will be received. Any contractor who applies will be furnished with a set of the plans and specifications.

Bids are submitted sealed, and accompanied by a certified check for two per cent. of the bid. At day advertised, the bids are opened and tabulated. If there are several bids near together, the one made by the most reliable party is accepted, it need not be the lowest bid. If the party to whom the work is allotted, does not wish to go on with it, his certified check is forfeited. The checks of unsuccessful bidders are returned to them. After a bid is accepted, a bond for one-half the amount of the bid is prepared and signed, and the work is begun, always under the supervision of an officer appointed by the government. In large buildings it is customary to make separate contracts for foundation, superstructure, interior finishing, heating and plumbing, as the work progresses.

For such a building as that now being erected in Chicago, costing something like four million dollars, a year's preliminary work is required before a bid is turned.

Aside from erecting new buildings, the Architect of the Treasury also has charge of all government buildings now in use, both as to maintenance, alterations and repairs. Emergency repairs can be ordered at once, but in case of changes in plans, an inspector is sent to the place to examine and report. Six field inspectors are continually employed, going from place to place and looking after this work.

In the office are employed about forty trained architects, builders, and civil engineers, and about fifty draftsmen, as well as numerous others, each skilled in his own particular line of work.

WANTED—SEVERAL FAITH-

ful men or women to travel for

responsible established house in

(here insert name of your State).

Salary \$750, payable \$15 weekly

and expenses. Position permanent. References. Enclose self-

addressed stamped envelope. The

National Star Building, Chicago.

MARTIN BALL.

Paris, Tenn.

We wish we could.—EDS.

\$200.00 IN GOLD GIVEN.

The International News and

Book Co., Baltimore, Md., makes

most liberal offer of \$200.00 to any

one selling 200 copies of their

books, "Child's Story of Jesus," or

"Religious Jewels," by Spurgeon.

The greatest selling books out. A

gold watch is given in addition to

commission for selling 60 copies in

30 days. One agent sold 75 in 2

weeks, another 40 copies in 5 days.

Complete \$1.00 combination outfit

for both books for 60 cents. Freight

paid, credit given; other books

and Bibles also. Best books and

Bibles for fall and Xmas holidays.

Write them immediately. 9 10 13.

RESOLUTIONS.

Whereas, Our beloved pastor,

Rev. J. L. Spores, has deemed it

expedient to resign the care of the

West Point Baptist church; there-

fore,

Resolved, That we, the members

of the Ladies' Aid Society, do hereby

acknowledge our indebtedness

for the generous encouragement

and material aid he has so freely

given us, to which we ascribe the

successful accomplishment of our

purposes.

Resolved, That we express our

high regard for, and genuine ap-

preciation of, him as a man, as a

pastor, and as a faithful minister

of the gospel.

Resolved further, That we earnestly

commend him to the hearty

confidence and affection of those

to whom God, in his providence,

may call him to minister.

Resolved, That these resolutions

be spread on our records, and a

copy be presented to our pastor.

Done by order of Ladies' Aid

Society.

MRS. S. J. DAVIS,

MRS. MAUDIE NELSON,

MISS MAMIE CONNELL,

Committee.

NOTICE.

The Leland Baptist church is

wishing a pastor. Correspondence

solicited. Address Geo. L. Pope,

Leland, Miss.

## TRIP TO MISSISSIPPI.

Monday morning after the second Sunday in August, our correspondent boarded the train at Paris, Tenn., for a rest of a few weeks. The point of destination was Flora, Miss., where his aged and venerable uncle had engaged him to conduct a meeting of days. Passing through the State, one could not but feel sad to see the fields of corn and cotton parched and withered to the ground. The drought extended all through the State. Still the farmers were hopeful, since the prices for cotton are so much better than they have been for several years.

I found everybody much rejoiced at Flora, over the signal victory just gained over the whiskey men. They fought hard but had to die. The meeting at Flora had begun in progress two days when I arrived. Bro. Hatch had dropped in and had preached very acceptably for two days. The congregations were large and attentive. The Holy Spirit manifested His power very early in the meeting. Large numbers yielding to His convicting power, asked the prayers of God's people and showed that they were anxious to become Christians. Some, who once had tasted the blessings of salvation, but seemed to have lost its joy, became anxious to be restored. They confessed their sins and were made happy in a Savior's pardoning love. Scores of sinners anxiously asked "what must we do to be saved?" They were pointed successfully to "the Lamb of God who taketh away the sin of the world." There were something near fifty professions of faith. The church was greatly revived and began a new career of usefulness. Many of them said it was the best meeting they ever enjoyed. Sometimes my uncle would appear not to know whether he was in the body or out of it. It was refreshing in his old age, to pass through such a season of rejoicing.

The church put a baptistry just below a spring, a short distance from town, and a large crowd assembled to witness the baptism of the great number, who had joined.

On the way from Flora to North Mississippi, I met Bro. J. K. Pace, who was going to assist Bro. Noffsinger in a meeting. It was refreshing to meet an old time friend and learn of the success which is attending his labors.

Bro. Jno. Thompson had begun a meeting at New Albany, and as it was necessary to stop over several hours, I availed myself of the privilege of worshiping with the saints at that place. Bro. Thompson is doing a great work in the town and throughout the country around. Everybody loves him and they constantly affirm that he is the best preacher in the State. He certainly stands at the head of the list.

One week was spent at Duncan's Creek church, where Elder W. J. Ball is pastor. Your scribe preached eleven sermons for them. There were thirty professions of faith in Christ, and several backsliders restored. The church was greatly revived. It was estimated that 700 people attended the night services. The house was crowded during the day. How delightful to get back to one's old home and labor among the people who know and loved him in childhood days. But we must turn our face homeward.

The Master's work is progressing nicely in Tennessee. Our State Convention meets with the Paris church, the 14th of Oct. Can't you come to see us brother editor?

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The Master's work is progressing nicely



## WOMEN'S WORK

Mexico—"I will by a way that the missionaries, 20; rail stations, 14; churches, 3; schools, 3; school children, 1,137.38.

**STUDY TO**—The Black Church developed. The Black Church at its beginning. The persecution of the present condition.

A remarkable little girl, the daughter of A. C. Olds, lives in Kansas City. Her mother is 47, her father is 72, and she is 92. There was a record in this summer of the five generations in the State of New York.

There is one bird which provides illumination for its nest. This is the lark, whose nest, built of blades of grass and strips of leaves, resembles an inverted bottle. The nest is divided into two chambers, and would be complete if the lark did not build it. It is made of clay to the walls.

The smartest business man in Newport has taken to buttering his bread after the manner of Mary Magdalene, who found in her day a panacea for heart trouble in the oil of olives. There is said to be no cure for indigestion except eating cold buttered toast. The new butter from the water color factory is said to be the best.

Alas! said that he had a female memorial family. What a misfortune, for instance, like a selection of styles from the water color factory. From the pictures in the album, he is doing an excellent job of making them. He is doing an excellent job of making them. He is doing an excellent job of making them.

**BABY MACK.**

[A TRUE STORY.]

Baby Mack is a blue-eyed, golden-haired boy about three summers. As is usually the case with such a healthy child, he has always been a great pet of his papa's companion, his mama's pride.

He is very intelligent, and often says things which would be considered wise if not for the fact that he is only a year old.

I shall tell the story of his life in years.

**THE RECORD.** At a great trouble to him to this day, little boy, and I trust they may earn a sweet peace from it, which will never be forgotten.

Mack had a beautiful mother—a woman who faithfully performed her duties as wife, mother and Christian. She knew what her loved her, and she loved her as no one else could. She was so gentle, so kind, so firm, so true, that they obeyed her on pure principles of love and spirit.

But there came a sad day when the good mother became very ill. Physicians were summoned, and friends went to watch and attend her, but there was no improvement.

The days dragged heavily by to the children, especially to Mack, who could not understand why his mama's room must be kept so quiet, why his father and the watchers looked so strange, and worn, and why he was prevented from going to the bedside of the one he loved best.

Days glided in weeks until a month had passed—a long month of deepest suffering to the mother. And then, while the light of a heavenly peace spread over her face features, the pain in her breast's river, was no more.

Soon after this time Mack came into the room and said:

"Antie, I want to see my mama."

"Want to see me?" "Yes, my mama!"

But when Antie opened the door and saw the old, bedridden, white-faced, so still, so pale, he turned away quickly, saying:

"O Antie, cow!" and ran up and let her get well quick."

Some one came in with him, and sisters went to the cemetery, where the loved one was deposited; and when he asked where they had taken her, he received the reply:

To the church.

Following this, he was weepy eyes for the poor little boy. He was almost inconsolable and could not be comforted.

One Sabbath morning Mack's papa took the children to church. After Mack was seated, he was disappointed for having heard that his mama had been taken to "heaven," he naturally expected to find her there.

He wept through the entire service. His little sister died all she

ould to comfort him, but to no avail. He attracted the attention of the entire congregation by his great sorrow, and when he had reached his home, still seemed completely heart-broken.

Auntie took him up on her lap and talked with him for a long time. She told him his dear mamma had gone to heaven, and would not come back any more. Then she talked to him of the beauties of heaven, of how happy "mamma" was there, and how that some time he might go there and not her. This seemed to quiet his grief and he listened attentively to all that Auntie had to say.

Home was so lonely for them all that the kind aunt remained for some time there and was pleased to see that tho' Mack still hungered for the mother's face, and often spoke of her, his sorrow was less violent and he had learned not to expect her return.

One morning, on awaking he sat up in his little bed, and clapping his hands joyfully while his face beamed with gladness, he cried out, "O Auntie, I dreamed I went to heaven, and saw my mamma there, and she is not coming back, but I'm going there to her after awhile."

Since then baby Mack has been cheerful and submissive. Who doubts that God sent the pretty dream to comfort the sad baby, and teach it the truth which human life could but imperfectly tell there?

How necessary it is that Christians learn to trust the Father more! And when, "neath his chastening hand it seems life is not worth the living, and the skies will never be clear again, why not accept his word as the pure, holy truth which we profess to believe in, and look up to him with an humble, "child-like faith, which says, "We know all things work together for good to them who love the Lord."

"The Lord liveth and the Lord taketh away; blessed be the name of the Lord."

BIRDIE LEE FITZGERALD.

WANTED—SEVERAL FAITHFUL men or women to travel for responsible established house in (here insert name of your State) salary \$750, payable \$15 weekly and expenses. Position permanent. Reference. Enclose self-addressed stamped envelope. The National Star Building, Chicago.

DON'T DRIFT INTO THE CRITICAL HABIT.

"Do not drift into the critical habit," writes Ruth Ashmore, in the Ladies' Home Journal. "Have an opinion, and a sensible one, about everything; but when you come to judge people, remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books. Look at the beautiful self-sacrifice made by some woman who knows nothing about pictures, and teach yourself, day in and day out, to look for the best in everything. In the every-day joys and sorrows, in your dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy; it is the accumulation of the little ones at domestic living; so do not be critical of the little faults, and be quick to find the little virtues and to praise them. So much that is good in people deserves encouragement. As I said before, have an opinion, and a well-thought-out one, about everything that comes into your life, but do not have too many opinions about people. Their hearts are not men's books, and, as you must be judged yourself some day, give them the kindest judgment now."

100 STUDENTS.

Iuka Normal Institute flourished for a year. Prospects are for a boom and give out '97. This prospect forces us to close out our primary and intermediate departments that we may accommodate the greater boarding patronage. We receive 100 more boarders by closing this. We want this 100. Our board and expense \$20. Board entrance fee \$40 (Jan. 19, '97) to give meals, oil, fuel, furnished room—expensive bed clothing, and tuition in any of our literary departments 10 months to any student who has never attended the Normal, until they can apply for graduation. Students who accept will board with the president.

HOW TO SECURE THIS SCHOLARSHIP.

Write to H. A. Dean, Iuka, Miss., for acceptance of the scholarship and give out of entrance fee registered. All applications will be considered as received. "First come, first served." 827 44.

E. H. Hall Hog Cholera Cure Co.  
New Orleans, La.

GENTS—I take pleasure in sending my testimony to the merits of your Hall's Hog Cholera Cure. After having given it a thorough trial (as having made several demonstrations) I feel satisfied that it is a superior specific for the dreadful disease. I have never administered a dose yet but what it cured the hog.

Yours truly,  
T. M. SCANLAN,  
Norton, Miss., May 3, '96.

WANTED—SEVERAL FAITHFUL men or women to travel for responsible established house in (here insert name of your State) salary \$750, payable \$15 weekly and expenses. Position permanent. Reference. Enclose self-addressed stamped envelope. The National Star Building, Chicago.

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street, where some boys were playing at base-ball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking along with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base-ball.

His companions, very good naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one, "you can't run, you know."

"Oh, hush," said another,—"the list is in the party; 'never mind' I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you couldn't want to be bold of all the rest."

As I passed on I thought to myself that there was a true gentleman—H.

To the sisters throughout the State wherever associations are to be held, will you not at once range for Woman's Meeting, and if you are not able to get up such a program as you would like have—and if you can do no more, have a meeting and pray for our missionaries and talk about missions. Do not forget that it is time for us to begin preparing our "Frontier Boxes" that they may reach the beneficiaries before the coming of severe winter. The Central Committee will gladly furnish any society or association with the names of missionaries engaged in the work on the frontier.

MRS. M. B. AVEN,  
Sec. Cen. Com.

MEETING OF ASSOCIATIONS.

Aberdeen—Nettleton, on K. C., October 8.  
Bogue-Chitto—Silver Creek, September 30.  
Calhoun—Providence, near Bangor, Calhoun county, September 30.  
Cary—Pioneer, 30 miles west of Cary, October 22.  
Central—Utica, N. J. and C. R. R. day, October 8.  
Chesler—Providence, Saturday, October 3.  
Chickasaw—Mt. Gilead, 1-1-2 miles east of Toombs, October 1.  
Chickasaw—Fradonia, mile from Omar on G. & C., September 15.  
Choctaw—Blainsville, Kemper territory, Saturday, October 17.  
Columbia—Union, 6 miles from Oxford, Concord, Lafayette county, Saturday, September 11.  
Columbia—Nardis church, 8 miles east of Hazlehurst, October 1.  
Columbia—Hazlehurst, October 1.  
Columbia—Indianola, Friday, October 15.  
Columbia—Grove church, Saturday, October 16.  
Columbia—Biloxi, Thursday, October 6.  
Columbia—Edinburg, 28 miles west of Kosciusko, October 24.  
Columbia—County Line, 14 miles south of Kosciusko, Oct. 24.  
Columbia—Elisville, Thursday, October 13, September 19.  
Columbia—Antioch, 10 miles west of Louisville, October 10.  
Columbia—Pine Grove, 18 miles east of Franklin, Oct. 10.  
Columbia—Mt. Olive, Amite territory, Friday, October 9.  
Columbia—Concord, Lafayette county, Saturday, September 3.  
Columbia—Oral, 12 miles west of Hattiesburg, Saturday, Oct. 10.  
Columbia—High Hill church, October 10.  
Columbia—County-Gale's church, Saturday 1st Sunday in Oct.  
Columbia—New Prospect, Sat. Saturday, October 10.  
Columbia—Bulligent, Friday, September 28, Saturday in Sept.  
Columbia—Pleasant Ridge, 10 miles east of Forest, Sept. 28.  
Columbia—Strong River—Strong River, September 18.  
Columbia—Shelby on Y. & M. V., day, September 4.  
Columbia—Blue Mountain, Thursday, September 3.  
Columbia—Kosuth, Tuesday 4th Sunday in Sept.  
Columbia—Jackson's Camp, 12 miles southeast of Jolito, October 17.  
Columbia—Pleasant Ridge, Wednesday, October 21.  
Columbia—Oak, 4 miles east of Jolito, N. J. & C., September 25.  
Columbia—Locust Hill, Tuesday, September 1.  
Columbia—Liberty church, 13 miles southwest of Grenada, Oct. 8.  
Columbia—Durant, Tuesday before Sunday in October.  
Columbia—Eupora, Thursday before Sunday in September.

LOST OR MISLAD.

Portfolio No. 42 for one share in Baptist Union Publishing House, No. 28, 1887, to Dr. A. Smith. Duplicate applied for, \$27.30.

THE COLLEGE, RICHMOND, VA.

Handsome grounds and buildings. Attention paid to health and morals of students. Academic course of M. A., B. A., and S. S. degrees. During vacation, facilities for study of Law unexcelled in the South. Academic tuition \$70; law tuition \$40. SESSION BEGINS SEPT. 8. For catalogue and information, address

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820 St. President.

WASHINGTON & LEE UNIVERSITY, Lexington, Va.

Academic; Law; Engineering, etc. Session begins Sept. 10. For catalogue, press

W. G. W. LEE, President.

CENTRAL ASSOCIATION  
 This body will meet on Friday the 9th day of October, at Utica, Mississippi; instead of October 19, as appears in THE RECORD of last week. Delegates and visitors please take notice. They will please send their names to C. H. Webb, chairman of committee, for entertainment.  
 J. S. RISER, Clerk.  
 \$15 TO \$30 PER WEEK TO AGENTS SELLING "IDEAL LIFE"  
 FOR ROYAL ROAD TO SUCCESS AND HAPPINESS.  
 The most desirable and best selling book today sold by subscription. Its object is to teach the all-important subject of how to live the best, the noblest and the happiest life. It covers the whole field, from training of the infant to the mother's care to the sunset of a useful, happy Christian life. Liberal commissions and exclusive territory. Write for terms free.  
 H. C. HUGHINS & Co.,  
 Kaiser Building, Atlanta, Ga.  
 \$20 Bk.  
 L. E. Hall's Hog Cholera Cure will prevent cholera. It is sold by our local druggist at 50c a bottle and is manufactured by Hall's Hog Cholera Cure Company at New Orleans.  
 To Teachers—Competent and successful teachers desiring positions should write The National Agency, Birmingham, Ala., for circulars. Also schools to send teachers free of cost and to secure good positions small cost throughout the South and Southwest.  
 Rev. L. E. Hall's Hog Cholera are will save your hogs. Try it.  
 A GRESSETT  
 Dealer in Pianos and Organs, all, for the next thirty days, sell pianos at greatly reduced prices at prices and terms. No. 2225 Front street, Meridian, Miss. tr.  
 HATTIESBURG, Miss.—We the designated citizens of Hattiesburg are well acquainted with the gentleman in this town and vicinity who have been using Hattie's Remedy for hog cholera, far as we are informed, it is given with universal satisfaction.  
 W. M. Conner, Merchant; B. M. Motter, Confectioner; W. L. Pack, Farmer; A. M. Robison, Editor; D. D. Carter, Postmaster.  
 We are shipping to all parts of the country and have nothing but good reports. 5 14 tr  
 ATTENTION!  
 Those who anticipate attending Yazoo Association which will be held at Durant Baptist Church Tuesday, before the first Sunday in October, are requested to please send their names at once in order that homes may be provided for them.  
 R. B. JENKINS,  
 J. G. MONTGOMERY,  
 C. H. NICHOLSON.  
 LAW SCHOOL  
 WASHINGTON AND LEE UNIVERSITY  
 Lexington, Virginia.  
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 6 4 20 t.  
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 The scholastic year begins Sep. 1, 10—10 month. Money is high. The cost of the year is low. The Normal has reduced prices to suit, and faculty has been strengthened keep pace with the splendid reputation of the school. Write A. Dean for handsome catalogue. 7 9 3 m  
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 HOW TO GET GOOD TEACHERS.  
 School Boards, Colleges, or Families, can obtain the names of the best teachers free of charge by writing Professor J. M. Dewberry, Manager of THE SCHOOL AGENCY, Birmingham, Ala., stating the grade of teacher wanted, the position of teacher wanted, the position to be filled, salary and other particulars. The agency is organized and patronized by the leading educators and institutions of the South and Southwest.  
 THE BEST GRADE successful teachers require enrollment should write for circulars.  
 KENMORE  
 HIGH SCHOOL  
 For boys and young men. Established 1872 by present Principals. The School Agency has surpassed. Location beautiful salubrious. Patronage from States. Number limited. Instruction thorough and individual. Write for catalogue.  
 A. STONER, nat. of Va., Prin.  
 J. BROWN, Univ. of Va., Asst. Principal  
 P. O. Va.  
 7 9 12 t.

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Sunday School Fortnightly	2 1/2 "	10 "
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These publications will help the Society to send out collectors, dis-  
tributors, and establish new Sunday-schools, and  
traveling chapel cars in motion.

## REDUCTION IN PRICE

Beginning with next year, January 1, 1907, the Society will reduce the prices of their periodicals from 12 to 10 per cent. below the prices given above.

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(BY)  
Rev. M. D. Shutter.

The above is an unique production. We had not thought that there could be any such thing in the Bible as wit and humor except it might be found in this book by M. D. Shutter seems to make it appear otherwise. At any rate, in the light that he puts upon many things one sees what appears often to be a vein of some-  
times sarcastic and sometimes pleasant humor but always of a striking fitness and beauty. The price of the book is \$1.50 and is published by the Arena Publishing Company, Boston, Mass.

THE Rev. Dr. L. E. Fiall's Hogs-  
hoppers Cured. We therefore recommend  
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**OVER 100 STYLES AND WIDTHS**

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" 6 "	"	1:10 a. m.
" 4 "	"	7:00 a. m.

N. O. & N. E.		
No. 1 lv.	Meridian	
" 3 "	"	2:45 a. m.
" 2 ar	"	6:45 a. m.
" 6 "	"	1:05 p. m.
" 4 "	"	8:30 p. m.

A. & V.		
No. 1 lv	Meridian	
" 2 ar	"	6:00 a. m.
" 4 "	"	9:40 p. m.

E. T. V. AND G.		
No. 15	Arrives	
No. 16 <td>Leaves <td>9:30 p. m.</td> </td>	Leaves <td>9:30 p. m.</td>	9:30 p. m.
Local freight No. 42 <td>leaves <td>7:50 a. m.</td> </td>	leaves <td>7:50 a. m.</td>	7:50 a. m.
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